

Magazin für ev.=luth. Homiletik und Pastoraltheologie.

HOMILETIC MAGAZINE.

51. Jahrgang.

September 1927.

Nr. 9.

Homiletic Study for the Twelfth Sunday after Trinity.

MATT. 9, 27—34.

(Synodical Conference Series.)

The incidents recorded in our text occurred toward the end of the first year of Jesus' great Galilean activity, which was the second year of His public ministry. At that time the report of His teachings, and particularly of His miracles, had spread far and wide through the land. Jesus was everywhere the talk of the people; He was fast becoming the one great issue of the day. The line of cleavage between the opinions about Him was being drawn ever more distinctly; men were taking sides either for or against Him.

Jesus had taken up His abode at Capernaum (Matt. 4, 13—17), which is henceforth called "His city." From there He would make shorter or longer trips to the neighboring towns around the Sea of Galilee or farther into the country. It was at Capernaum that the healing of the two blind men and of the demoniac took place. These two miracles are among those to which Jesus referred when later on He pronounced the doom of the city: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell. For if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the Day of Judgment than for thee." Matt. 11, 23, 24.

These considerations will help to make the treatment of the text interesting and impressive. They may be used with good effect in the introduction, body, or conclusion of a sermon, according to the disposition which is made of the subject-matter.

The synoptic gospels generally cover the same ground in relating the events of Jesus' second and third year. But in most cases one or the other evangelist mentions details which the others have not. Hence a comparison will often bring more light to certain phases.

But the account which we have before us is carried by Matthew alone. It contains all the information we have on these incidents. However, there are a number of similar miracles which are very valuable for the purpose of comparison. We shall take them up as we go along.

The text presents no linguistic difficulties; it is a simple and straightforward narrative.

It had been a very busy day for Jesus, as we see from the chapter from which our passage is taken. In the verses immediately preceding we have the account of the raising of the daughter of Jairus.

"And passing on [παράγω, intr.] from there [from the house of Jairus] two blind persons followed Him, crying and saying, 'Have mercy upon us, Son of David!'" Perhaps it is because misery seeks company that we find *two* blind persons crying after Jesus. It is not surprising that the report of Jesus' wondrous deeds, of which the whole town was full at that time, had reached also these unfortunates. And some one, maybe some relative or acquaintance, had led them to the place where Jesus was. To address Jesus as Son of David was quite common in those days. See Matt. 15, 22; 20, 30, 31; Mark 10, 17; Luke 18, 28. The designation is more than a mere recognition of the fact that Jesus is descended from King David. "Son of David" had become one of the accepted terms for the Messiah, the Christ. See Matt. 21, 9; 22, 42. When the blind men appeal to Jesus as the Son of David, they acclaim Him as the promised Messiah. There can be no question about the fact that the Jews in those days generally understood the prophecies of old that a Messiah was coming who would save them. But the nature of that salvation was not understood by the majority. It is evident from the whole course of events in that period that the people, for the most part, looked rather for physical and material benefits from their expected Messiah than for spiritual blessings. Even after the resurrection of Jesus His very disciples were still harboring the idea of a restoration of the material kingdom of Israel. See Acts 1, 6. Whether the two blind men had a clear knowledge of what "the Son of David" meant we cannot say. At any rate their plea for mercy and compassion strikes the right key. They do not demand help on the strength of any merit or worthiness in them. They make a plain confession of their own unworthiness and admit that they cannot expect, and do not expect, anything else than a favor. Their attitude is that of humble beggars. At the same time their prayer is one of faith. For there is a directness and positiveness in their appeal which precludes doubt. By the way, it is interesting to observe how the Greek imperative *ἐλέησον* has been adopted into our hymnology in the form *eleison*. Since the *η* was later pronounced like *i*, the two letters *ei* were treated as a diphthong.

Evidently Jesus did not turn to the petitioners at once. Indeed,

He acted as though He would pay no attention to them at all. At least He does not seem to have taken any notice of them on the street. For we read: "*Having come into the house [His house, the definite article taking the place of the possessive pronoun], the blind men approached Him. And Jesus says unto them 'Do ye believe that I have power to do this?' They say to Him, 'Yes, Lord.'*" Why did Jesus let these men wait? We shall come back to this question later. It is clear that the men were not discouraged when their first passionate appeal apparently met with failure. They followed Jesus, and followed Him into His very home. There they boldly stepped up to Him, as much as to say, We will not be put off, Thou must help us. Thus we have in them an example of persistent and insistent prayer. Even so they did not at once obtain what they had asked for. First they were called upon to make a definite profession of their faith. Of course, Jesus did not ask the question for His own assurance; He knew their hearts. John 2, 24. 25. The question was asked for their sakes, as part of the training through which the Master was putting them. The two men were to search their hearts whether their prayer was really prompted purely by trust in Jesus, or whether there were also some underlying carnal motives, thoughts like these: Let us at least try Him; it cannot do any harm, etc. It is significant that Jesus does not put His question this way, Do you really believe that I am the promised Messiah? or, Do you really believe that I am the Son of God? The form which He uses is the easier one. The two could not be in doubt as to what Jesus meant, whereas they might have wondered as to just what the other questions implied. And their answer is straightforward, positive and clear, "Yes, Lord." Neither is there uncertainty in these words, nor do they give the impression that they were spoken with hesitancy or a faltering tone.

"*Then He touched their eyes, saying [at the same time], 'According to your faith be it unto you.' And their eyes were opened.*" Jesus frequently accompanied the words of power that came from His lips by some sign or other. See Mark 7, 33; 8, 23; John 9, 6. Doubtless the purpose was to draw attention to what He was about to do, and to make the miracle more impressive. Thus Jesus Himself sets the example for the use of the sign-language, especially in the interest of those who cannot be reached otherwise. But the words which Jesus spoke while He touched the eyes of the blind are to be noted particularly. Certainly they are words of divine power, proving Him to be the Son of God; but they make the help received a direct result or effect of faith. Compare the following passages: Matt. 8, 13: "And Jesus said to the centurion, 'Go thy way, and as thou hast believed, so be it done unto thee.' And his servant was healed in the selfsame hour." Mark 9, 23: "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out

and said with tears, 'I believe; help Thou mine unbelief.'" Mark 11, 24: "What things soever ye desire when ye pray, *believe* that ye receive them, and ye shall have them." In Matthew's account of the two blind men who cried to Jesus as He left Jericho, Jesus asked them, "What will ye that I shall do unto you?" And upon their answer, "That our eyes may be opened," we have this statement, "So Jesus had compassion on them and touched their eyes; and immediately their eyes received sight, and they followed Him." 20, 32—34. Mark, however, who mentions only one of the two, Bartimaeus, while he records the same question of Jesus, gives the exact words of His answer, "Go thy way; *thy faith hath made thee whole*." 10, 52. Luke, who tells of a blind man who appealed to Jesus when He entered Jericho, has a very similar account of the happening, and the words of Jesus were, "Receive thy sight; *thy faith hath made thee whole*."

As we meditate on the many miracles of Jesus, we find that, while, on the whole, the features are the same, yet there are distinctive touches in each one; and sometimes one or the other truth is emphasized particularly. All His miracles prove Him to be the Son of God. All show forth His love of, and His compassion for, the children of men. Now, most of them have just this as their prime purpose, to manifest His glory as the divine Friend of man, and the fruit of all is to be that men acknowledge Him as their Savior and believe in Him. See John 2, 11; 20, 31. But as special lessons are frequently pointed, so there are very many in which this principal requisite, faith, is made to stand out with prominence. In a number of cases faith is drawn out by the Master, and tried and tested, sometimes very severely, and purified, and gloriously strengthened. We refer especially to the case of the nobleman (John 4, 47—54) and to that of the Syrophenician woman (Matt. 15, 21—28; Mark 7, 24—30); also to that of the centurion (Matt. 8, 5—13). Similarly, then, in our text the action of Jesus towards the two blind men was intended to test and purify and strengthen their faith. And the lesson that is brought home on this as on so many other occasions is this, that all things are ours by faith. See also Matt. 21, 22 and for the sake of contrast the many instances where Jesus rebukes His followers for their little faith: Matt. 6, 30; 8, 26; 14, 31; 16, 8; Luke 12, 28.

"And Jesus straightway charged them, saying, 'See that no one know.'" *Ἐμφορεύομαι* is a very strong term, much stronger than *ἐπιτιμάω*, which is elsewhere used, *e. g.*, Matt. 12, 16; Mark 1, 25; 3, 12, or *διασέλλομαι*, which occurs Matt. 16, 20. We find it again Mark 1, 43, where Jesus charges the leper not to say anything to any one. Originally the word denotes violent emotion, as of anger. The sacred writer would have us know that Jesus made it as strong as possible to the two men not to let any one know what He had done. We hear the Master giving this injunction repeatedly. See Matt. 8, 4; 12, 16;

16, 20; 17, 9; Mark 8, 26. Naturally we ask, Why? One reason is indicated Matt. 12, 14—16, where we read: "Then the Pharisees went out and held a council against Him how they might destroy Him. But when Jesus knew it, He withdrew Himself from thence. And great multitudes followed Him, and He healed them all and charged them that they should not make Him known." The hatred of the Jewish leaders was growing apace. But Jesus' time to suffer and to die was not yet come. As for Himself, He would do His work openly. In secret He neither said nor did anything. It was therefore the enemies' fault entirely if they misconstrued His actions. But when men repeat things, they are only too prone to distort, exaggerate, or otherwise misrepresent them. And Jesus would impress upon the beneficiaries of His ministrations that they keep guard lest their accounts stir up the growing opposition of His foes to some rash deed. Then again, when He directed the leper not to say anything, but to present himself to the priests for the customary examination and sacrifice, He taught this lesson, that man's concern should be, not to make an excited demonstration of what has been done to him, but to show his appreciation and gratitude in a quiet and proper way. Last, but not least, it must be remembered that the people were beginning to look upon Jesus altogether too much as solely a deliverer from bodily ills and as a wonderful dispenser of material blessings. They did not see the spiritual side to which these miracles were to point. They were regarding Him more and more in the light of their carnal expectations of a temporal savior. The Lord's order, therefore, not to say anything also had this purpose in view, to keep the people from considering Him merely as a miracle-worker or helper in physical needs. For the same reason He also withdrew Himself when He had miraculously fed the five thousand and the people sought to make Him king. John 6, 15. In other cases, as Matt. 16, 20 and 17, 9, the reason for the charge was probably this, that under the conditions prevailing at that time the people would not have been able to understand.

"But they, having gone out, published Him in that whole country." This is strange indeed. Did the stern command of Jesus make no impression whatever on these two men? Or did they, in their excitement, completely forget it? Or did they argue that Jesus was unduly modest in trying to avoid popularity? Whatever their reason may have been, their action was flagrant disobedience. When the Master commands, it is for man to remember and to obey, whether the command appeals to him or not. Man has no business to forget or to judge and to change orders to suit his imagination. But such is man. Nothing is easier for him than to forget orders, especially when he is excited; or, what is even worse, than to think he knows better than God. We wonder what became of these two men after-

wards. How could their faith in Jesus continue if they would not obey His words?

"But while these were going out, behold, they [others] brought to Him a man dumb, possessed of a demon." It was indeed a day on which many demands crowded in on Jesus. He was barely through with one case when He had to attend to another. But thus it was almost daily. See Mark 3, 20. 21. We are not informed who they were that brought this unfortunate man to Jesus. But the throng that accompanied him was large, as we gather from the subsequent account. Nor are we told what motive prompted the bringing in of this man; whether it was the honest purpose of helping a poor fellow-creature, or whether it was mere curiosity to see what Jesus could or would do, or whether it was a deliberate attempt on the part of Jesus' foes to lay a snare for Him and somehow get a case against Him. We know that in the crowd which came along there were both admirers and opponents, whose opinion on the miracle that followed differed widely.

But what was the trouble with this man? We know what a dumb person is. But what is *δαιμονίζομαι*? The terms *δαίμων* or *δαιμόνιον* were originally used by Greek writers in the general sense of divinity, whether good or bad. Eventually the latter sense predominated. In the New Testament the words denote the evil spirits, with the devil as their head. The passive verb *δαιμονίζομαι* means to be controlled by an evil spirit. Of course, because of sin, all men are by nature in the power of the devil and his hosts. But there are cases where the devil takes what might be called a tighter hold on man, both on his mind and on his body, so that such a person no longer has even the ordinary control of his reasoning faculties or the common use of his senses. Such cases were particularly numerous in the days when Christ walked this earth, as we see from the Scriptures. It seems that the devil was exceptionally active in those days, bending every effort to torment man as long as he could. Perhaps God permitted it in order that Jesus might demonstrate all the more His power over Satan and all his works. No doubt, there are instances of a similar kind to-day, though it is not easy to identify them. Insanity, which proceeds from natural causes, must not be confused with demoniac possession. In the instance before us the evil spirit exercised his wicked power over the poor man by depriving him of his speech. Whether the possession was shown in any other way is not indicated.

There is no special feature emphasized in connection with the miracle which Jesus performed on this unfortunate man. We have but the brief statement: *"And when the demon had been cast out, the dumb spake."* Sometimes we are told how Jesus ordered the evil spirit to come out. Mark 1, 25. But invariably the result of the healing is stated to show the effectiveness of the order. For the evil spirit

is invisible. That he has left a person is evidenced only by the disappearance of his control over the person. So in our case there could be no doubt about the casting out of the demon because the man at once had the faculty of speech.

The miracle made a profound impression on the bystanders. *"And the multitude wondered, saying, 'Never did it appear thus in Israel.'"* The people had, no doubt, seen other miracles of Jesus, but none of them appeared so great and strange and remarkable as this one. To heal all sorts of bodily ailments, to raise even the dead, was indeed something wonderful; but to have unquestionable power over the evil spirits surpassed everything else, inasmuch as the spirit world is superior to the physical. And the experience was unlike anything that had ever been attempted by the exorcists, who also claimed the power to cast out evil spirits. Here there could be no mistake about it; the people knew what the man had been before, and they now saw him completely changed in a moment. But whether these spectators were really brought to believe in Jesus, or whether their enthusiasm and admiration was of the kind that quickly passes without leaving any lasting results, we have no means of determining.

"But the Pharisees said, 'By the leader of the demons He casts out demons.'" Note the use of the imperfect tense here, *ἔλεγον*. The Pharisees spoke not only once; they kept on speaking. Perhaps they approached the people individually, speaking to one here and to another there, with the purpose of wiping out, if possible, the good impression which the wondrous deed had made. The preposition *ἐν* is here used, as frequently in the New Testament, to denote means or agency. The Pharisees could not deny, and did not try to deny, that the evil spirit had really been cast out. That fact was beyond dispute. But they simply would not accept the truth which stood out so unmistakably from this miracle, the truth of the divine power of Jesus. Therefore they sought another explanation to silence their own conscience and to keep the people from believing in Him. It was their stock argument, that Jesus was in league with the devil. See Matt. 12, 24; Mark 3, 22; Luke 11, 15. In some of the passages cited a touch of contempt is added to the charge when the prince of devils is mentioned under the name Beelzebub, or, more correctly, Beelzebul. The derivation of this word is not quite clear; it is commonly given as god of flies or god of dung. Beelzebul was a deity of the Philistines. See 2 Kings 1, 2. 6. But whatever the derivation, the mere fact that the name of a heathen idol is used for the devil gives it a contemptuous turn. In Luke 11, 17—26 Jesus shows the senselessness, as well as the vileness and wickedness of the charge; but it does not seem to have made any impression on the slanderers. They would not believe. It is so with the enemies of Christ to-day. We need not wonder that they are not open to argument. See 1 Cor. 2, 14.

From the different judgments which different people passed on this miracle we see clearly the line of cleavage as it was being drawn with ever greater distinctness in those days. On the one side there were those who admired Jesus, some of whom really accepted Him as the Savior of their souls; on the other side the foes lined up against Him with ever greater determination. In the face of undeniable proof of His divine Messiahship they fortified themselves in their opposition with slanderous charges until in the end they brought Jesus to the cross.

A simple outline, which takes in the whole text and offers ample opportunity to point lessons, would be to start out with a general observation on the many and varied miracles of our Lord, their common characteristics and their distinctive features, leading up to the subject, *Two Miracles of Jesus*: 1) The healing of the blind men; a) circumstances of time and place; b) distinctive features of the case (the wait, the question of Jesus, similar cases, the purpose of the treatment); c) the healing (the power of Jesus, the love of Jesus, Jesus the Savior); d) the injunction of Jesus (purpose and lesson); e) disregard of the injunction on the part of the healed. 2) The healing of the demoniac; a) differences in details (man utterly helpless, brought by others); b) outstanding feature of the miracle (power of Jesus over the devil, Jesus come to destroy the works of the devil); c) the different attitude of people toward Jesus' miracles (the multitude carried away with admiration, but how many of them really believed? The Pharisees hardening their hearts with blasphemous charges). Application: Jesus proved by signs and wonders to be the Son of God, the Savior of the world. What is your attitude toward Him? Is it like that of the Pharisees? or like that of the multitude? or like that of the two blind men? But faith must manifest itself by loving obedience to the Master.

With the same introduction and the same conclusion the above theme may be worked out in this way: 1) Features that are alike: a) the needs of the unfortunates; b) demonstration of Jesus' divine power; c) demonstration of Jesus' love and compassion (Jesus the Friend, the Savior, of man). 2) Features that are different: a) different procedure followed by Jesus in the two cases; b) different attitudes of the people (the Pharisees, the multitude, the two blind men).

The material can also be arranged in this way. Introduction: The situation as it was at the time when Jesus performed these two miracles (Jesus' fame had spread far and wide; He was the topic of conversation generally; the division in the opinions of men about Him was becoming more pronounced daily). Theme: *Jesus and the People*. 1) Jesus: a) giving abundant proof of His divine power; b) showing His merciful help in the various troubles of men; c) prov-

ing Himself to be the Savior of man; d) emphasizing faith as the hand to receive His benefits. 2) The people: a) seeking His help (either for themselves or for others); b) generally wondering at His marvelous deeds; c) the leaders refusing to acknowledge Him; d) some believing, but among these such as did not live up to their faith. Application: Comparison with conditions in our time and day.—Or the contrast in the theme may be brought out more strongly by this subdivision: 1) Jesus' divine power over against man's helplessness: a) in things physical; b) in things spiritual. 2) Jesus' compassion over against man's lack of appreciation. a) Some are ready to accept His aid in material matters, though there is much ingratitude even here for His aid. b) Few only accepting Him as the Redeemer of their souls.

Like all the passages recording miracles of Jesus this one also serves the great purpose of showing why they were performed. The introduction may take up the subject of Jesus' many miracles in general and lead on to the question about their purpose. Or one may start out with the growing skepticism and downright denial of miracles. People say they are contrary to the laws of nature. Such contentions proceed from ignorance about God or from disbelief in God as a personal being. God, the Creator of all things, is not bound hand and foot by the laws which He Himself has made. He is above them and can suspend them at will. In the days of Jesus there was no denial of the actual occurrence of His miracles, not even by His worst enemies. *Why Did Jesus Perform Miracles?* 1) To manifest Himself as the Son of God; 2) to manifest Himself as the Friend of man and man's Savior; 3) to draw men's hearts to Himself in faith. Conclusion: But how did men treat Him then? How do they treat Him now? Oh, that all might be moved to accept Him with the confession of Peter: Matt. 16, 16; John 6, 68. 69!

All the miracles of Jesus teach alike the great truths about His person and His mission in the world; but in some He emphasizes certain truths particularly. As in a number of other cases, so in the first miracle of our text we have *A Lesson in Faith*. 1) The necessity of faith: a) to appreciate and enjoy the blessings; b) to obtain all that we need. 2) The strengthening of faith. a) Why necessary (to have and to hold more securely; b) how accomplished (by trying out, holding off, delaying the help). 3) The fruits of faith (loving obedience). Application: Have we faith? Have we a strong faith? Do we prove our faith by our lives?

With a similar introduction the other special feature of the text may be brought out: *Why Did Jesus Frequently Charge the People Not to Tell His Miracles?* 1) Not for His sake: a) not from fear; b) not from undue modesty; c) not to prevent the real facts about Him from becoming known. 2) For the beneficiaries' sake: a) that

they might not be guilty, through excited reports, of provoking hostility on the part of His foes; b) that they might direct their attention to the things that belonged to their duty. 3) For the people's sake: a) to cure them of their false Messianic expectations; b) to turn their thoughts to His spiritual mission. Lesson: Human nature is ever the same. To-day, too, man needs to be told over and over again not to center his desires on things temporal and material, but on things eternal and spiritual.

Modern civilization is proud of its many and varied charitable and benevolent enterprises and institutions for the social uplift of humanity. The ancient Greeks, despite their culture, and the Romans, although they held the world in their grasp, had nothing to compare with it. But there are many who do not realize, yea, who even deny, that the change is due directly or indirectly to the influence of Christianity. But it is. Proof may be outlined on the basis of our text. *All that Is Good in Modern Civilization Is Due Directly or Indirectly to the Influence of Christianity.* 1) Our text is but a brief extract from the life of Jesus. a) We see Him engaged in works of mercy; b) thus He went about daily doing good; c) these deeds were to direct men's souls to His higher mission of love; He sacrificed Himself to save man eternally. 2) His spirit is in those who follow Him in true faith. a) They appreciate His work of love and are grateful for it. b) They suppress the selfishness that is inherent in the human heart. c) They cultivate love toward their great Benefactor and likewise toward their fellow-beings. 3) Thus a change came over the world. a) It was the one great surprise for the heathen Greeks and Romans to see how the Christians loved one another, loved even their foes. b) Wherever Christianity has taken hold in a country, works of mercy follow. c) Wherever Christianity is unknown, charity is unknown. d) Whatever men are doing for the betterment of human society, they have copied their principles from the lowly Nazarene, whether the fact is acknowledged or not.

St. Paul, Minn.

WM. MOENKMOELLER.

Sermon for the Fiftieth Anniversary of Our Negro Missions.

1 COR. 15, 58.

(By request. — A sermon in German bearing on the same subject will appear in the October issue.)

Just before His ascension into heaven, Jesus raised His pierced hands in benediction and gave His disciples the parting command: "Go ye into all the world and preach the Gospel to every creature." From this final command of the Lord, as well as from many other

clear and unmistakable passages of Scripture, it is evident that Jesus is the Savior of all people and that He wants His Church to bring to all mankind the glad tidings of the grace of God in Christ, and, hence, also to the *colored people*.

Knowing this, our forefathers, during the sixth convention of the Synodical Conference, held in the city of Fort Wayne, Ind., in 1877, resolved with great enthusiasm to begin and carry on a mission among the spiritually neglected and forsaken Negroes of our country. A missionary was called and sent forth to bring to them the glorious light of the Gospel of Christ. It will be just fifty years next month that our first missionary, the Rev. John F. Doescher, until then an itinerant missionary in Iowa and South Dakota, fired with love and compassion for the millions of spiritually ignorant and wretched colored people, started on a trip of exploration into the Southland to hold up before thousands of perishing sinners of the colored race the wondrous story of the gracious and all-sufficient Savior and thus to blaze a trail for Lutheran mission-work. His trip took him through the States of Tennessee, Arkansas, Louisiana, Mississippi, Alabama, Georgia, and Florida. Since the day when that first missionary unfurled the banner of the Gospel of Jesus Christ in the Southland and began the work of penetrating the darkness of sin, ignorance, and superstition which enveloped the Negroes, God has wonderfully blessed this work of our Lutheran Church.

In the face of seemingly insurmountable obstacles, chief among which was the bitter and bigoted opposition of thousands who harbored nothing but hatred for the poor colored man in their hearts, the glorious work of winning the sons and daughters of Ham has gone forward, at times slowly, 'tis true, but it has gone forward step by step, so that now, after fifty years of activity in this direction, we are able to see clearly how wonderfully God's undeserved blessing has rested upon this work since its incipency. Tens of thousands of despised colored men, women, and children, steeped in sin, vice, and spiritual blindness, have through this work of our Lutheran Church been gained for heaven, where now they are forever happy in the presence of their Savior.

To-day our Lutheran Church is carrying on this blessed work among the Negroes in three larger fields—Louisiana, North Carolina, and Alabama. In eleven other States our Lutheran Church is also reaching out with the Bread of Life to the colored people. In the cities and in the country, in towns and on plantations, our Church is reaching out, through her 109 missionaries, to thousands upon thousands of colored people. From the pulpits, in the day-schools, in the hospitals, poorhouses, jails, and homes of the Negroes, our missionaries are telling tens of thousands of perishing sinners the saving message of the crucified Christ.

In the youngest of the mission-fields, Alabama, God has blessed this message of our missionaries to such an extent that after ten short years we have in this one State 27 organized congregations with a membership of approximately 2,000 souls. In the day-schools connected with these churches upward of 1,500 children are learning the things needful for this life and the life to come. It is safe to say that during the short period of ten years that our Lutheran Church has worked in the State of Alabama, more than 5,000 hearts and lives have been changed through the glorious message which our Lutheran Church has carried to the Black Belt.

Even to our clouded and defective vision the blessing of God upon this work among the colored people is very evident. Eternity alone will be able fully to reveal the glorious results of our work among them since the time when that first lone missionary was sent forth with the message of salvation. Looking back and contemplating the blessings of God upon this work among the black people, we have every reason, on this fiftieth anniversary, to lift our hearts and voices in gratitude to God and to exclaim with the psalmist: "This is the Lord's doing; it is marvelous in our eyes." "I will sing unto the Lord as long as I live; I will sing praise unto my God while I have being."

Besides thanking the Lord for His blessings upon this work, we should, on this fiftieth anniversary, encourage one another to carry on this work in the future unabated, yes, with greater love and zeal. The devil looks with hatred upon this work. The world fights it unceasingly. Our own flesh grows weak and weary. Let us, then, to-day be encouraged to renewed zeal and steadfastness in the glorious work of reaching out to the millions of colored people in our land who are still living without God, without Christ, and therefore without hope. To this end let me answer the question:—

*WHY SHOULD WE REMAIN STEADFAST AND
UNMOVABLE IN THE WORK OF NEGRO MISSIONS?*

- 1. Because the need is great; 2. Because the work is not in vain.*

1.

Though God has, indeed, during the past fifty years blessed our work among the Negroes, the need for doing this work is still very great. Though we have reached out and saved thousands, there still remains much work to be done. There are still in this country millions of Negro homes that are poor, dark, and void.

If the members of our Lutheran Church could but take a trip to the Southland and see with their eyes the things our missionaries get to see and hear with their ears the things our missionaries get to hear, it would never be necessary to point out to them the crying need of carrying on mission-work among the Negroes. Let me take you to

a little village in the Black Belt of Alabama. It is the day before Christmas. Every road, every path, every trail, pours the Negroes into this little center. They come to town on horseback, muleback, on foot; the more fortunate ones come in ox-carts, buggies, or wagons. They pack the stores, crowd the sidewalks, and throng the streets until you have before your eyes a sea of black. Involuntarily, as you look upon this scene, there come to your mind the word of the Savior: "I have compassion on the multitudes; they are as sheep having no shepherd."

Out of every ten people living in the Black Belt, eight are colored and only two are white. Standing in that little village crowded with colored people, you would ask, "Where do they all come from? Where do they live?" Our missionary would tell you, "They come from the little cabins that dot the plantations in the Southland." These plantations in many sections are still very large, some of them comprising one, two, or even three thousand acres. The little homes, if homes they can be called, in which the colored people live consist of one, two, or three rooms. As many as ten colored people live crowded together in some of these one-room huts. Looking up, you can see the stars shine through the roof at night. Looking down, you can see through the cracks in the floor the chickens and hogs. To protect the people living in these cabins from wind and rain, the pages of catalogs are pasted on the walls. There is little or no furniture in many of these homes. Our missionaries know of cabins in which there is not even a bed on which the people can stretch out and rest their weary limbs after a hard day's work under a hot Southern sun.

One of the members of the Board for Colored Missions in St. Louis made a trip down South some years ago. In the company of one of our missionaries he had a meal in the home of a Lutheran Negro. Both had traveled twelve miles one Sunday morning to one of our colored Lutheran churches. After a service which lasted three hours, they continued on their way to a place called Nyland, sixteen miles away, where another service was to be conducted that night. Having had nothing to eat since morning, the two were hungry when they reached Nyland as the sun was sinking in the west. Having another long service on the schedule for that night and being obliged to travel twenty miles after the service, they thought it best to try to get a bite to eat before the service. So they entered the home of one of the Lutheran Negroes. Seven colored people lived in that one-room hut, father, mother, and five children. It was a poor meal that was served on the home-made table, but what that poor family was able to set before the two white ministers came from a liberal heart. When the meal was to be served, the only available dishes in that home were one knife, one fork, one plate, a bowl, and a cup. A chair and a box were used by the guests as seats while they were eating.

During supper two little children stood at the side of the table holding two pieces of burning wood, the only means of illumination in that dreary cabin. The poverty among the Negroes in the cabins of the Southland is so great that your missionaries, after working among the colored people there for many years, are unable to explain how it is possible for them to exist at all under such conditions.

In the cities, conditions for millions of Negroes are not any better. We are thinking now of a section in a large city, a congested section, where large families of colored people live huddled together in tumble-down brick houses, long ago believed by white people to be untenable. Here thousands of little colored children grow up without seeing a tree, a blade of grass, a cooling lawn, or anything of that sort. Here, during the hot summer months, the sun does its worst to make life almost unbearable for these poor people, and in the long and cold winters, when coal is needed, there is no money with which to buy it. Any one not dull to every sensation will feel a gripping and aching in the heart if he will visit such a section of the slums as we now have in mind. And our missionaries know how hungry mouths of little colored children often cry pitifully for food when father and mother must turn away from the children heartsick because there is no money with which to buy food. In a *temporal way*, conditions among thousands upon thousands of Negroes are indescribable.

But worse, far worse, is the *spiritual need* of the Negro. You ask, Have the colored people churches of their own? Yes, churches they have, but in most cases it were as well for them if they had none. The great majority of colored preachers are but blind leaders of the blind. And you know what happens when the blind lead the blind. The religion of the Negro is nothing but fanaticism and superstition. To illustrate this, let me tell you two true stories.

Near one of our colored Lutheran churches a revival was being held in a sectarian church. Hundreds of people came night after night to these meetings, which were conducted by a Negro preacher. Two or three hundred people who could not find entrance to the church were milling about under the trees outside. Night after night the ignorant colored preacher made frantic efforts to get "sinners" to join his church. In vain. He threatened with damnation and hell-fire, but the "sinners" sat untouched. Angry and offended because his pleas brought no response, the minister conceived and carried out a diabolical trick. Drawing one of his deacons aside, the preacher instructed him to climb into the belfry of the church. Other instructions were given him. Early in the service held the next night, the minister, standing before the large gathering of colored people, stated: "In order that all present may know that God wants the 'sinners' to join the church, I'm going to pray God for a sign from

heaven." The prayer followed, in which the preacher asked God to ring the bell. Three times this prayer was repeated, and three times the faithful deacon who had climbed unnoticed into the belfry struck the bell a thunderous blow with a hammer. The effect was gratifying. Large numbers of poor, deluded colored "sinners" stepped tremblingly to the front of the church, where they were "converted" and given the right hand of fellowship! It sounds like an unbelievable fable, but it really happened just about three years ago.

Another example to show the superstition of the Negro religion. One of our missionaries was called by a member of our Lutheran church to visit an old colored grandma. He stepped into the one-room shack and found this old soul lying on a bundle of rags in the corner of the hut — dying. After a few introductory words he asked, "Grandma, are you a Christian?" "I'se got my 'ligion," she answered. "What is your religion?" asked the missionary. The old colored woman then went on to tell of a dream which she had had, many years ago, a dream in which she had seen her daughter at the gates of heaven. In her dream, grandma heard her daughter say, "The gates of heaven are open for you; you, too, can enter." Your missionary waited, thinking the dying colored woman had grown too weak to end her story. Finally he asked her, "Is that your religion?" "Yes," she answered, "that is my hope." Not a word did she say of Jesus, who came into the world to seek and save the lost. Not one word of Him who says: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." In other words, she had no religion. Here was a soul, standing on the brink of eternity, a member of the church, holding on to a dream for salvation, unprepared to die!

And so the majority, by far the great majority, of colored people *in the churches* know nothing worth-while about Jesus, the Savior from sin. Basing their hope of everlasting life upon some "experience," some vision, some dream, they have a religion which will not stand the test.

Think, too, of the millions of colored people in this country who have *no church connection*. Living in the sins of adultery and fornication, cursing and swearing, gambling and stealing, in sins of every sort and description, thousands of them have gone down on the road of degradation so low that you could not push them any lower.

Call to mind the tens of thousands of little colored children brought up in these Christless, godless homes. Jesus wants them to be saved. He died for them. But these little children have no father and mother who will fold their little hands and teach them to pray to the Friend of children. They have no one to place their feet on the road that leads to everlasting life, no one to lead them to the outstretched arms of Him who says: "Suffer the little children to come

unto Me and forbid them not." With little hope for them in this world, there is no hope for them in the world to come unless the Gospel of a loving and compassionate Savior is brought to them.

In this country of ours there are millions of poor colored people living without Christ and therefore without hope. Like a vast army these millions are day by day, hour by hour, minute by minute, drawing near to an eternity of woe and misery. As we sit here in church to-day, hundreds are dying and going to that place of which the Bible says: "There shall be wailing and gnashing of teeth." Yes, in that place "their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

The only thing that can stop the march of these countless numbers to hell and destruction is the Gospel of Jesus Christ; the Gospel that saved a dying thief; the Gospel that rescued a fallen Peter; the Gospel that lifted a harlot from the lowest depths of sin and shame. Education will not save the Negro. Better social conditions will not do it. No, nothing but the wondrous story of a loving and compassionate Savior can help the millions of sinful Negroes in our country.

Knowing the great need for the preaching of the Gospel among the Negroes and knowing, as we do, that this is the only means of rescuing souls from eternal destruction, I ask: "Shall we, whose souls are lighted," etc. (Hymn 474, 3.) Shall we, knowing that millions of colored people are crying out to us for help, mutely, yet loudly, — shall we, I ask, sit idly by and do nothing to rescue them? Shall we allow them to walk on madly, blindly, heedlessly, in their sins on the road that leads to death eternal? Surely not. Realizing, as we do, the great need of mission-work among the Negroes and keeping in mind the words of the apostle: "Be ye steadfast, unmovable, always abounding in the work of the Lord," let us at this fiftieth anniversary of Negro Missions sing with renewed fervor and zeal: Hymn 475, 1. 6.

However, not only should the great *need* of carrying on Negro Mission work prompt us to remain "steadfast and unmovable" in this work, but also the glorious and far-reaching results of this work during the past fifty years, as well as the promise of the Lord to continue His blessing upon this work, should fill us with increased willingness to renewed efforts.

2.

The work, soul-saving work, among the colored people carried on by our Lutheran Church is not in vain. Even were we not able to see the blessed results of this work, we know from the promises of God that it shall bear fruit unto eternal life. The fact is, however, that results, rich and glorious results, are visible to us in hundreds of instances. Story after story could be related of experiences in our missions which would clearly set forth how souls are saved from eternal destruction and won for God and heaven. Who will venture to estimate the blessings which have come to thousands of Negroes during

the fifty years that our Church has been laboring among the black people?

Let me here relate just a few examples which will show what a glorious work is being done among the Negroes of our country.

A little girl by the name of Carrie attended one of our many mission-schools. She was an orphan and had found refuge in the home of a poor colored woman. There she was given a little nook in her hut where she could sleep on the floor; and each day she received her morsel of food, a little cornbread and sirup, or whatever the scanty earnings of the foster-mother was able to supply. This little girl attended one of our schools, where she heard about her immortal soul, about eternity, heaven, Jesus — things she had never heard before. Picture to yourself that little girl as she sat in school, her eyes sparkling with joy and amazement as she heard about Jesus, the Friend of children, about that beautiful home in heaven, where Jesus, the loving Savior, is; where the angels and the saints dwell in unspeakable bliss; where there is no sickness, no sorrow, no poverty, no pain. In our school she also learned to sing our beautiful Lutheran hymns. Carrie attended school regularly, learning ever more and more about her Savior and about that beautiful home above. And in her heart the wish and hope arose some day to be with her Savior in that home of joy and bliss. On Sundays Carrie attended Sunday-school. She came in those same ragged clothes which she wore also to school, and some of the other children thoughtlessly pointed the finger of scorn at her. But Carrie didn't care. She wanted to hear more about that place in heaven and more about her Savior and what He did for her. She wanted to sing also on Sundays those lovely hymns which now had become so dear to her. What matter if her clothes were ragged and torn? With the consent of her guardian, Carrie was baptized and became a Lutheran. Months passed, when suddenly Carrie no longer came to school and Sunday-school. The missionary tried in vain for months to find her. Nor could he get any information concerning this little waif or the woman who cared for her. One day, while he was making a visit through one of the large city hospitals, he saw a little black face sticking out from under white sheets. He did not recognize the little patient. She looked like a flower that had been picked and had wilted. The nurse informed him that the little girl had consumption, that her case was hopeless. But it was the same little Carrie. Stepping to her bedside, your missionary asked her, "Carrie, do you know me?" "Yes, sir," she answered. "How do you feel?" asked the Lutheran pastor, to which Carrie answered, "I'se awfully sick." "Too sick to say a prayer?" Carrie was asked, whereupon she folded her thin little black hands and prayed a prayer she had learned in our Lutheran school: —

Now the light has gone away,
Savior, listen while I pray,
Asking Thee to watch and keep
And to send me quiet sleep.

Jesus, Savior, wash away
All that has been wrong to-day;
Help me every day to be
Good and gentle, more like Thee.

Now my evening praise I give,
Thou didst die that I might live;
All my blessings come from Thee,
Oh, how good Thou art to me!

Let my near and dear ones be
Always near and dear to Thee.
Oh, bring me and all I love
To that happy home above!

A few days later little Carrie died. You know, my friends, what happened. God sent His holy angels to that hospital to carry the soul of that little girl to the eternal mansions, where she now is forever happy with her Savior.

If time would permit, many, many other such stories, setting forth the blessed fruits of our day-schools among the little colored children could be related. Hundreds upon hundreds of little black children have in these schools learned what they need for this life and the life to come. If we could look into heaven and see the large number of children around the throne of God who have been brought to heaven through the work of our Lutheran schools, we would realize what a blessed work we have been doing among the children of the colored race these past fifty years. A visit to any of our schools will convince our people that there is no greater work in this world than reaching out to these lambs of Christ with the Bread of Life and placing their feet on the road that leads to joy and happiness eternal.

But also large numbers of men and women are being won by our missionaries for Christ and heaven. There is the case of old Uncle Mack. He had joined our Lutheran church located at a place eighteen miles from the nearest railroad station. He had learned to know Jesus and was happy in that knowledge. When Uncle Mack took sick, your missionary was called. Climbing the rickety steps that led to his one-room shack, your missionary opened the door and was almost driven back by the odor that emanated from the room in which the sick man was. There Uncle Mack sat before the fireplace in a home-made chair, his back bent with the burden of years of toil and suffering, his face seamed with the lines of hardship and suffering, his limbs swollen as the result of a terrible disease which had taken hold of him and for which he had no medical attention. Through the potato sack, the only covering this old colored fellow had, your missionary could see festering sores from which the awful odor came. Uncle Mack had fever, and when he asked for a drink of water to cool his parched and feverish tongue, the only "cup" was an old tomato can which stood above the fireplace. An old Negro who was trying to take care of the patient filled this can with water which he found in a pail in the corner of the room. Steeling himself against the terrible sight and odor, your missionary sat down next to this old colored man and told him of the blood of Jesus, which

cleanses from sin; he reminded Uncle Mack of that home in heaven where there is no pain, where there is no sickness, no suffering, no tears, no sorrow, the place where God will wipe away all tears. And it seemed as though a smile crept over the face of this old colored man, for he had learned in our Lutheran Church to know and believe in Jesus, the sinners' Friend. When Uncle Mack died, we know that the Savior took him to that place of joy and happiness in heaven, where he shall forever live with his Lord in bliss and glory.

Thus are your missionaries reaching out to dying sinners of the colored race. In the churches, in the day-schools, in the hospitals, in the homes, wherever opportunity presents itself, they are telling of the wondrous love of God, holding up before perishing sinners the loving and all-sufficient Savior.

At present we have two schools of higher education, schools in which colored girls and boys are being fitted out to bring to members of their own race the glad tidings of salvation through the blood of Christ. These schools of higher learning have an enrolment of 131 students. In our churches we have more than 5,000 souls. The day-school enrolment numbers over 3,000 little colored children, who not only learn to know their Savior, but carry that knowledge through the Catechism and Bible histories and speech into the homes from which they come. We are safe in saying that 25,000 colored people are at present being influenced through the blessed work of our Lutheran Church. The thousands of souls gained through this work of our Lutheran Church will be eternal monuments in heaven bearing witness to the glory of the work among the colored people. As God has blessed this work in the past fifty years, He will bless it also in the future. We have His certain and unfailing promise to this effect.

Oh, then, let us, seeing the great need of the blessed work of Negro Missions and beholding also the blessed fruits, continue this work with even greater energy and zeal! Let us take to heart the words of the apostle: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

G. A. S.



Outlines on Old Testament Texts.

Twelfth Sunday after Trinity.

Ex. 34, 29—35.

A. a. Our Gospel-lesson for to-day tells us how Jesus healed a man who was deaf and stammered in his speech. This wonderful miracle glorified both the *power* and the *love* of Jesus. 1) Jesus spoke, and the deed was done. V. 35. What a *mighty* Savior Jesus is!

2) Jesus had compassion on the sufferer. He heard the prayers of the man's friends and took him aside. V. 35. What a *loving* Savior Jesus is! — b. Our Gospel-lesson shows us also man's helplessness; sin has corrupted his body, and from this corruption he cannot free himself. Rom. 6, 23 a. — c. Our Gospel also points out how Jesus helps man, namely, through divinely appointed means, v. 33; in particular, through His omnipotent Word, v. 34.

B. a. As sin has corrupted man bodily, so also spiritually. By nature man is deaf and dumb, blind and dead. Eph. 2, 1—3. — b. Therefore man can be saved only through faith in Christ, who by the Holy Ghost, through the Gospel, performs the miracle of conversion in man's heart. — c. This precious doctrine of God's Word opposes itself to man's way of saving himself, namely, by the works of the Law. By the Law no man can be saved. Gal. 3, 10. 13. This is the lesson of the text before us. Let us consider —

THE MESSAGE OF THE VEIL.

It testifies

1. *That God's Law is indeed a glorious gift;*
2. *That, however, it cannot save man, since he is unable to keep it.*

1.

A. *The Law of God is a glorious gift.* a. There are few who understand the meaning of our important text at first glance. God teaches us directly, by express words, and indirectly, by illustrations. Of the latter our text is an example; we must not pass by it, but study it carefully, since the Holy Ghost Himself has interpreted it to us in 2 Cor. 3, 6—18. — b. Our text closes the sacred account informing us how God again wrote His Law on new tables and again promulgated to Moses some of the most important laws. *Enlarge.* Our text then tells us how after Moses' communion with God his face shone so brightly that the children of Israel were afraid to come near him. V. 29. Whenever, therefore, Moses spoke with them, he put a veil on his face. V. 33. This veil testifies of the glory of the Law of God. 2 Cor. 3, 7. 9. 11.

B. Why is the Law so glorious a gift? a. Because of its Author, the King of kings, the supreme Lord of man. V. 28: "And *He* wrote," etc. *Enlarge.* — b. Because of the greatness of the Mediator, Moses, the man of God, who saw God face to face. Vv. 5—8. — c. Because of the solemnity of the circumstances under which the Law was given. Vv. 10. 28; Ex. 19, 16—25. — d. Because of God's earnest command to keep His Law. Vv. 11—14. — e. Because of God's love involved in the giving of the Law. Vv. 6—9. — f. Because of the high design of the Law. Explain the three uses of the Law: as a curb, mirror, and rule. All this the veil on the face of Moses testified.

The face of Moses shining with brightness symbolized the perfect glory of the Law. 2 Cor. 3, 7.

C. What lessons does the veil teach us to-day? a. We should regard the Moral Law of God, His immutable will, as most holy and earnestly strive to keep it. Alas, how little is this done to-day, also by Christians! Examples. The admonition. V. 14. — b. We should study the Law of God day by day and gladly hear and learn it. Vv. 31. 32. 34: "And he spake unto the children of Israel that which he was commanded." Moses spoke, taught; the Israelites listened, obeyed. — c. However, the more we study and observe the Law, the more we shall find that we cannot keep it. This is the second lesson of the veil.

2.

A. The second message of the veil is *that the Law cannot save man, since he is unable to keep it*. a. The children of Israel were afraid when they saw the glorified face of Moses. V. 30. They were afraid because they, as sinners and transgressors of the Law of God, were conscious of their guilt. Briefly review their terrible sins against God. — b. Even Aaron, their priest and leader, was afraid; for he, too, was guilty. V. 30. Note his sin, chap. 32. — c. Now, Aaron and the children of Israel were believers in the true God; yet how miserably they failed in keeping the Law! Even the children of God cannot keep the Law perfectly and often offend by gross transgressions. David. Peter.

B. The veil also explains *why* men cannot keep the Law of God; it is a symbol of their spiritual darkness and corruption. 2 Cor. 3, 14: "Their minds were blinded." What an awful consequence of sin! "Original sin is not a slight, but so deep a corruption of human nature that nothing healthy or uncorrupt has remained in man's body or soul, in his inner or outward powers. . . . This damage is unspeakable and cannot be discerned by reason, but only from God's Word," etc. (*Triglotta*, p. 781.) 1 Cor. 2, 14; Rom. 8, 7; 2 Cor. 3, 5; Eph. 2, 5. Cp. Gospel-lesson.

C. a. Therefore the Law cannot save man, although it is a most glorious gift. 1) It shows man his guilt and terrifies him, Rom. 3, 20. 2) It condemns man and leaves him hopelessly lost in spiritual death. Cp. "ministration of death," "ministration of condemnation." 2 Cor. 3, 7. 9. — b. How ill-founded is the trust which men put in their "good works"! Gal. 3, 10.

D. Must man, then, be lost? a. Our Gospel-lesson for to-day proclaims that we have a Savior. 1) In Him the veil is done away with. 2 Cor. 3, 14. 2) He has instituted the "ministration of righteousness," "of the Spirit." 2 Cor. 3, 8. 9. By the Holy Ghost, through the Gospel, He offers, conveys, and seals to us, His righteousness through faith in Him. 3) In Him we, through faith, are freed from

the guilt and condemnation of the Law. 2 Cor. 3, 17. 4) Through faith in Him we see God's love revealed in the salvation of men through His dear Son, our Savior. 2 Cor. 3, 18a. 5) Through faith in Him we are sanctified and thus as dear children of God, in the strength of the Holy Ghost, strive to do God's will. 2 Cor. 3, 18b. 6) Through faith in Christ we have access to God and His grace. 2 Cor. 3, 12: "such hope." Rom. 5, 1—5. — b. How glorious is Christ's ministration of righteousness! Let us believe in Him and walk in Him as dear children of God to the glory of His Father.

St. Louis, Mo.

JOHN THEODORE MUELLER.

Thirteenth Sunday after Trinity.

Ex. 20, 18—24.

Ex. 19—24 constitutes one of the most important sections in the Bible. All that precedes these six chapters, the entire account in Genesis as well as Ex. 1—18, leads up to the great event of Jewish history here described: the children of Israel, as a nation, enter into covenant relation with God, a covenant of law, sealed with blood. Heb. 9, 16—20; Ex. 24, 4—8.

The children of Israel have arrived at Mount Sinai,* or *Horeb*, Deut. 5, 2; 29, 1, exactly three months after the exodus, Ex. 19, 1. There, in the wilderness of Sinai, the Lord (Acts 7, 30: "an Angel") had appeared to Moses in a flame of fire in a bush. There, at Mount Sinai, all the laws recorded Ex. 20 to Num. 10 were given. Hence this "mount of God," Ex. 24, 13, stands for the covenant of the Law, Gal. 4, 24, in contrast to the covenant of grace, a doctrine represented by a concrete geographic illustration, as it were.

Our text tells of the terrible accompaniment of God's manifestation on Mount Sinai, when He spoke the ten words (vv. 1—17) to the children of Israel, and of the directions regarding the proper worship of God. Hence —

THE HOLY ONE OF ISRAEL ON MOUNT SINAI.

1. *His majestic manifestation.* 2. *His Law's supreme regulation.*

1.

It was God, the Maker of heaven and earth, who manifested His glory on Mount Sinai, Deut. 5, 21; Ps. 121, 2; the holy God, who was revealing His perfect will in ten commandments, Ex. 20, 1—17 (Deut. 27, 3: "the God of thy fathers").

* Mount Sinai, distant from Kadesh-barnea eleven days' journey via Mount Seir, Deut. 1, 2, with a wilderness, sufficiently large to accommodate the camp of Israel, at its foot, if identified correctly by tradition (from Justinian's time onward) with Jebel Musa, 7,363 feet high; if with Mount Serbal (from Eusebius onward), 6,712. — The only later visit to Mount Sinai recorded in Scripture is that of Elijah, when he was threatened by Jezebel. 1 Kings 19, 8—18.

a. The details of the theophany. V. 18. Cp. 1 Thess. 4, 16. Out of the midst of the fire, the cloud, and the thick darkness, *haaraphel*, v. 21, the Lord spoke in the mount. The details are given more fully Deut. 5, 22—31. Note that it is expressly declared that the people saw no form, but only heard a voice. Deut. 4, 12, 15. So terrible it was, so awe-inspiring, that they feared they would not survive the experience. Text, v. 19: "lest we die." Deut. 5, 23; 1 Tim. 6, 16.

b. The effect of the theophany. All the people, being human, sinners, trembled, were overcome by extreme terror, at this majestic manifestation and stood afar off. Text, vv. 18, 21. Such is always the effect of the thought of God, the righteous King, the holy Judge, when the sinner stands at the foot of Sinai, stands before the Law. — Accordingly, Israel at the mount expressed the desire that in future Moses, instead of God, would speak to them. They felt the need of a mediator to receive the living oracles, Acts 7, 38, of the living God, Deut. 5, 23. Their wish is implicitly granted.

c. The purpose of the theophany. V. 20: "God is come to prove you," to test you as to the disposition of your hearts; for the people had promised: "All that the Lord," etc. Ex. 19, 8. "That His fear," the reverent awe and holy respect of His revealed will, "may be before you," that they might not sin. Note this purpose of the manifestation of God on Mount Sinai, which, like the Law itself, is holy and spiritual. Rom. 7, 12, 14; Deut. 5, 24, 25. A further purpose is added Deut. 4, 35: "That thou mightest know" etc.

Under such accompaniments God talked with Israel "from heaven" (Hebrew, emphatic). Text, v. 22. Thus the Holy One of Israel manifested His greatness and glory on Mount Sinai.

d. Contrast this theophany with the incarnation of the Son of God: God manifest in the flesh. 1 Tim. 3, 16. How different! John 1, 14, 17. Contrast "Law" and "grace." Titus 3, 4 f.; Rom. 3, 21 f.; 8, 4; Phil. 3, 9.

2.

The unseen God having revealed His superiority over all other gods, having established His sovereign power and majesty, now commands Moses, the mediator, to do as the people requested. Deut. 5, 28. Moses draws near to the thick darkness. V. 21.

a. What is the communication given to Moses by God? How to worship the only God truly and correctly is the most important subject in all religion. He Himself must tell His people how they are to worship Him. This is the first and foremost of all regulations of the Law. Cp. Deut. 6, 13; 10, 20; Matt. 4, 10. — How, then, did *God Himself reveal* to Israel through their mediator His will as to the worship to be paid Him? V. 23. The God of Israel is exalted far above the earth; consequently no material gods are to be venerated by them. "Out of heaven," etc. See Deut. 4, 36. By making and

worshipping gods to represent the immaterial God, they would violate the First Commandment. God Himself is here explaining the first of His holy commandments, the supreme injunction to *have* Him only; for He is the only God. For enlargements upon the First Commandment see Ex. 20, 3—6; 34, 17, “molten gods”; after the sin of the molten calf, Ex. 32; Lev. 19, 4. Deut. 4, 15—19 constitutes the most complete and exhaustive statement or expansion of the First Commandment. Throughout the divine record this command is the supreme regulation. Cf. finally the twelve curses to be spoken by the Levites; here again the curse upon the violation of this commandment stands first. Deut. 27, 15. In the New Testament even Jesus, who is the Only-begotten of the Father, made manifest in the flesh, tells the woman of Samaria: John 4, 24. Where this supreme command is ignored, all else in religion is wrong.

b. The living God, whose presence in majestic theophany the Israelites could not endure, is to be worshiped by them through sacrifices offered upon altars. Text, v. 24. These altars are to be made of the simplest material: earth (or, v. 25, of stone, but of unhewn stone; note the reason). Who is to sacrifice thus? “Thou.” The words, then, are addressed not to the priests, but to Israel at large. Any Israelite may approach the altar. The fathers of families were to be a kingdom of priests, the right of sacrificing not being limited to the priestly class until afterwards. Lev. 9, 22. The Levites: Ex. 32, 27 ff. What kind of sacrifices are to be offered upon these altars? Burnt offerings and peace-offerings, the two commonest species of sacrifice. Text, v. 24. The animals: sheep and oxen. Details of ritual: Lev. 1 and 3. Thus the approach of the worshiper to the one true God is by the altar of sacrifice. Cf. the brazen altar of the Tabernacle. Ex. 27, 1—8.

c. V. 24b fixes the places at which the Israelites may erect their altars: “in all places where I record” (“cause to be remembered”) “My name,” whether by a theophany, as at Sinai (see description of sacrifice brought there, Ex. 24, 4—8), or by a victory, Ex. 17, 15; 1 Sam. 14, 35, or by other manifestations of My presence. (For the principle of the single sanctuary, the Tabernacle, see Deut. 12.) “I will come unto thee, and I will bless thee.” Thus there is a divine blessing, wherever God is worshiped according to His direction. Cf. Num. 6, 24—27. “They,” Aaron and his sons, “shall *put My name* upon the children of Israel.”

d. We, the New Testament Israel, have no altar or altars in the real sense of the word. Why not? See Heb. 10, 10 ff. We have, however, the Lord’s Table. 1 Cor. 10, 16—21. Notice the fine parallel between idols and the true God of Israel, on the one hand, and the Lord’s Table and the table of devils, on the other. The sacrifices the New Testament believer brings are spiritual. Heb. 13, 15; Rom. 12, 1,

sacrifices of thanksgiving and praise, resulting from faith in our great High Priest and His sacrifice on Calvary.

Conclusion.— Thus we see from our text, as from a distance, the better things to come in the shadows of Sinai. Verily, the Law came by Moses, but grace and truth by our Lord Jesus Christ. John 1, 17. Where that blessed name is recorded in a believing heart, God has entered with His blessed presence, abiding unto the eternal day.

Los Angeles, Cal.

O. W. WISMAR.

Fourteenth Sunday after Trinity.

NUM. 21, 4—9.

Discouragement is a disastrous clog that checks the wheels of progress. The Word of God sown in a Christian's heart promises an abundant harvest, but the fowls of the air, the withering heat of noonday, and the choking thorns hinder the growth. As a result many a Christian heart and life resembles a forsaken farm when it should be a blooming garden of God. Discouragement retards the work of the Kingdom. It threatens to wreck one's temporal and spiritual life. There is a cure —

THE CURE FOR DISCOURAGEMENT.

1. *The need for this cure.*
2. *What is the cure?*
3. *How must we avail ourselves of this cure?*

1.

a. *"The soul of the people was much discouraged,"* v. 4; impatient, *"verdrossen"* (Luther). The same term (רָצַח) is used Judg. 16, 16. With all the divine assurances given them, with all the miracles performed for their good, with all the gracious deliverances which they had experienced for forty years, it seems strange that these people should be so disheartened. Israel was prone to murmuring. Ex. 14, 12; 15, 24; 16, 2; Num. 14, 2. Have you met with similar distressing discouragements? Is your faith, your hope, your charity, your soul, your heart, your mind, harnessed and weighted down with fear, cowardice, and discontent? Even the Jonahs and Elijahs became so affected. Jonah 4, 1, 8; 1 Kings 19, 4.

b. *What was the cause of the people's discouragement?* The immediate occasion was the exasperating detour. V. 4. After forty years of wilderness wanderings they had finally arrived at Mount Hor, near the southern boundary of Canaan. When the goal was within reach, they were constrained to make the long, weary journey around Edom, not in high-powered cars, but afoot with women and children, through a bleak, unfriendly, burning desert. — Not the detour, however, but unbelief, was the real reason for their discontent. These people had God's directions and the faithful promise that He

would bring them to the land that He had sworn to give them. God had been with them, manifesting the arm of His love and power. Their discouragement was unreasonable and sinful unbelief. Bear this in mind, you, who are complaining instead of bravely forging ahead, who are preaching retrenchment rather than urging the hosts of the Lord along the road to conquest.

c. *What was the result of the people's discouragement?* Open defiance and rebellion against God and His spokesman. V. 5. Beware of the disposition that doubts the promises and the Word of God, that fixes its eyes on the sand and basalt pebbles of the wilderness and shrinks from the heat of the noonday sun instead of looking ahead to where the journey ends and to the strong hand that is pledged to lead you safely through! Where faith ebbs away, the slogan will be: "Away with this light bread!" "Back to Egypt!" Disaster is bound to follow.

The whole creation is at war, however, with those who are in arms against God. V. 6. What consternation when everywhere in the camp, men, women, and children shrieked, fell to the ground, writhing in agony and in a consuming fiery fever, dying in convulsions! Alas! what piercing pangs, what a horrible spiritual, temporal, and eternal death the venomous fang of unbelief inflicts!—Indeed, Israel needs to be cured of its discouragement.

2.

There was no herb in all that wilderness that produced an antidote to counteract the poison of the serpents. The sting was fatal. The victim was absolutely helpless. Yet God in His grace and mercy offered an infallible cure. V. 8. In His wisdom He did not, as requested, remove the serpents, but gave His people a cure that healed the sting. So we have the great cure. John 3, 14, 15; Is. 11, 10; John 12, 32. This is the efficient cure the world has, not only for discontent and discouragement, but for all spiritual ills. Without Christ there is no hope. With Him there is light in every darkness, victory in apparent defeat, life in death. (Luther, St. L. Ed., XI, 1191 ff. Cf. Horne's *Introduction*, III, 342.)

3.

It is folly to seek for herbs and quack panaceas while writhing in death's throes when the bronze serpent is before our eyes. We must avail ourselves of the offered cure.

a. We must do so by sincere repentance. V. 7. Have you suffered from doubting, murmuring "discouragement"? Has sin fastened its fang in your soul? Honest repentance is the immediate requirement, or there can be no cure.

b. "When he beheld the serpent of brass, he lived." V. 9. "There is life in a look!" "Looking unto Jesus." Heb. 12, 1, 2; Is. 45, 22.

Our way leads from Mount Hor by way of the Red Sea around Edom to the Land of Promise. We are now in the wilting, serpent-infested wilderness. Looking unto Jesus, we shall safely cross the Jordan and come to the land of rest.

Cleveland Heights, O.

H. W. BARTELS.

Fifteenth Sunday after Trinity.

1 KINGS 18, 17—40.

Vv. 17. 18. The clear-cut issue. Who is the seducer? Elijah, the persecuted, 1 Kings 18, 10, dares to contradict Ahab and heap the blame upon him. Then Elijah proceeds to prove that he is the true prophet of God.

ELIJAH, THE TRUE PROPHET OF GOD.

1. *He offers to prove it;*

2. *He is vindicated as the true prophet of God.*

1.

V. 19. Prophets of God are, and should be, sure of their ground. Note how Elijah commands his king, "Send," "gather." Elijah is ready to face 850 false prophets, even such as are especially favored by the queen. V. 20. There is a compelling force in the words of true prophets which even kings cannot resist.

Vv. 21. 22. True prophets are always concerned about the poor, misled people. Note how many times Luther, in his Ninety-five Theses, makes mention of the people.—The people answered not. Halting between two opinions. A very common experience. Errorists are never sure of their ground. Matt. 6, 24; Luke 11, 23. But that should not halt us to tell the people.—450 prophets of Baal. Jezebel's bleating herd, v. 19, appears to have failed to appear.

Vv. 23—25. The challenge issued to the people and to the prophets of Baal. A great hostile or, at least, apathetic audience. "Let them therefore give us two bullocks." Let the false prophets furnish the material, so that, in the end, they may not accuse us of fraud.—Thus the true prophets of God at any time throw down the gauntlet to any host of enemies and are ready to prove that they teach the Word of God in all its purity. We should not hesitate to say it most emphatically. It is our duty to step forward and say, "Thus saith the Lord." How shall we ever convince men if we dare not confess the truth?

2.

Vv. 26—29. Startling proof that Elijah's words are true. He dares even to mock them and their Baalim. Cp. Ps. 115, 3 ff. And as these sons of the devil saw their efforts to win the favors of their graven images by their crying and wailing frustrated, they went the

limit of their "good" works by cutting themselves with knives and lancets.—The doctrine of works is the only refuge of all false teachers; but that doctrine never satisfies the soul, do what we may. Luther's wail in the cloister at Erfurt: "Oh, when shall I become pious at last and do enough to obtain a gracious God?"

Vv. 30—35. The preparations for the great vindication. "Come near unto me." "The Baalim chanters and dancers and cutters have done their best, as you have seen; now see what the Lord shall do through me." The altar of the Lord is repaired. The word of the Lord unto Jacob is recalled. The discarded religion, the religion of the sainted fathers, is again brought to honor.—It was a great trench for two measures of seed could be scattered over the area it enclosed.

Vv. 36. 37. Simple prayers. Not many words, such as the heathen make. No mention of good works. Simple trust in the mercy of God. "That this people may know." The miracle should occur not for his own glorification, but to turn the hearts of the people.—As a servant of Christ the minister should seek not his own interests, but those of the people.

V. 38. A striking vindication. — God's messengers should not worry over results. Let them trust in God and abide His time.

V. 39. Glorious fruits.—We may not be able to convince all unbelievers, but the fruitage is forthcoming because God's Word does not return unto Him void.

V. 40. Cp. Deut. 13, 5; 1 Sam. 15, 33; 1 Kings 18, 4. 13. A thing we cannot do unless we have a special command. Cp. Luke 9, 54 ff. But we will ever silence the false prophets by God's Word. 2 Thess. 2, 8.

B.

Siederverzeichnis zu den Evangelienpredigten.

(Nummern des St. Louifer Gesangbuchs.)

Aus dem Nachlaß des seligen Pastors Friedrich Lochner.

Sonn- oder Festtag.	Vor der Predigt.	Nach der Predigt.	Nach dem Segen.
1. Advent.	44, 1—5 31, 1—5 13, 1—7	44, 6, 7 oder 6—8 26, 1—3 13, 10. 11	44, 9 26, 4 13, 12
2. Advent.	16, 1—7 432, 1—8 433, 1—6 442, 1—7	436, 1. 2 432, 16—18 433, 7 442, 12. 13	436, 3 431 11 oder 12 442, 14
3. Advent.	23, 1—6 34, 1—4 374, 1—5 241, 1—3	23, 7—9 27, 1. 2 ff. 273, 4. 5 235, 1—3	36, 8 27, 5 3, 1. 2 235, 9
4. Advent.	151, 1—5 32, 1—7 36, 1—5 267, 1—5 22, 1—7 ff. 188, 1—6	33, 1—3 32, 13. 14 36, 6. 7 267, 6—8 186, 5. 6 188, 7. 8	33, 4 32, 15 36, 8 354, 5 oder 3, 1. 2 186, 7 188, 9

Sonn- oder Festtag.	Vor der Predigt.	Nach der Predigt.	Nach dem Segen.
1. Weihnachtstag.	21, 1—7 30, 1—8 41, 1—8 42, 1—6 40, 1—8 15, 1—7	28, 1—3 37, 1—3 41, 9—14 19, 1—4 40, 13—15 17, 1. 2	28, 4 37, 4 41, 15 41, 15 40, 18 15, 8
2. Weihnachtstag.	20, 1—7 39, 1—7 45, 1—5	20, 8—12 39, 12—14 25, 1—3	20, 15 39, 15 25, 4
Stephanustag.	46, 1—6 29, 1—6	46, 10—12 29, 7—10	46, 20 29, 14
3. Weihnachtstag.	24, 1—5 37, 1—4	260, 3—5 38, 1. 2	260, 15 38, 3
Sonntag nach Weih- nachten.	46, 1—6 245, 1—5 352, 1—6 366, 1—6	46, 10—12 236, 6—8 352, 16. 17 366, 9—12	46, 20 236, 9 352, 18 366, 15
Neujahrstag.	53, 1—10 56, 1—4 47, 1—5 54, 1—7	53, 11. 12 49, 1—4 47, 6—8 54, 8—10 (—13)	28, 4 52, 5 47, 11 54, 14
Sonntag nach Neu- jahr.	357, 1—6 383, 1—5 365, 1—5 377, 1—4 378, 1—6	357, 7. 8 383, 6 365, 6. 7 374, 1—4 373, 10. 11	365, 7 376, 4 297, 7 374, 5 373, 12
Epiphaniafest.	58, 1—6 59, 1—6	61, 1—5 60, 1. 2	61, 6 60, 5
1. Sonnt. n. Epiph.	10, 1—7 8, 1—4 249, 1—5 291, 1—4 256, 1—5	24, 1—4 9, 1. 2 249, 9. 10 253, 1—4 256, 13—15	24, 5 9, 3 3, 1. 2 253, 5 256, 16
2. Sonnt. n. Epiph.	327, 1—3 324, 1—5 323, 1—6 355, 1—7	328, 1—5 325, 1—4 237, 11. 12 355, 8—11	328, 6 325, 5 237, 13 355, 12
3. Sonnt. n. Epiph.	244, 1—7 245, 1—5 380, 1—6 236, 1—5	244, 8. 9 213, 1—4 367, 1—3 236, 6—8	244, 10 213, 5 367, 8 236, 9
4. Sonnt. n. Epiph.	169, 1—7 176, 1—5 390, 1—5 387, 1—7	167, 1—4 158, 1—3 159, 1—5 350, 4—6	165, 8 158, 4 360, 8 350, 8
5. Sonnt. n. Epiph.	165, 1—6 166, 1—4 163, 1—4	165, 7. 8 166, 5. 6 174, 1—3	165, 9 12 431
6. Sonnt. n. Epiph.	259, 1—5 260, 1—5 256, 1—5 257, 1—4 262, 1—4 437, 1—5	259, 6. 7 260, 13. 14 256, 10—12 257, 5—7 262, 5 437, 6. 7	257, 6 260, 15 256, 14 258, 1 262, 6 426, 5
Sonntag Septua- gesimä.	237, 1—7 234, 1—7 273, 1—5 281, 1—5 293, 1—5	237, 8—10 234, 8. 9 263, 1—4 281, 6—8 293, 6. 7	237, 13 234, 10 263, 5 9, 3 300, 9
Sonntag Septa- gesimä.	178, 1—6 171, 1—3 8, 1—4 2, 1—6	178, 7—9 178, 7—9 3, 1. 2 300, 2—5	178, 10 178, 10 178, 10 300, 6

Sonn- oder Festtag.	Vor der Predigt.	Nach der Predigt.	Nach dem Segen.
Sonntag Estomihi.	73, 1—5 76, 1—6 90, 1—6 81, 1—7 278, 1—4	73, 6—8 92, 1, 2 (3. 4) 90, 7. 8 81, 12—14 269, 1—4	73, 10 92, 5 78, 1 81, 15 269, 6
Sonntag Invocavit.	145, 1—3 279, 1—6 282, 1—4 370, 1—5 380, 1—6	185, 7. 8 279, 7—9 263, 1—3 262, 1—3 213, 1—3	185, 9 279, 10 263, 5 365, 7 213, 4
Sonntag Reminis- cere.	379, 1—7 373, 1—7 370, 1—6 371, 1—6 384, 1—7 354, 1—5 357, 1—6	379, 8—10 373, 8—10 370, 8—10 355, 8—10 384, 11—14 352, 1—4 357, 7. 8	379, 12 373, 12 370, 12 355, 11 354, 5 352, 18 365, 7
Sonntag Oculi.	145, 1—3 225, 1—5 365, 1—6 282, 1—4	158, 1—3 225, 6. 7 284, 6—8 279, 1—4	158, 4 342, 6 365, 7 279, 10
Sonntag Lätare.	363, 1—6 340, 1—6 249, 1—4 372, 1—7 441, 1—4	363, 7. 8 340, 7. 8 261, 1. 2 339, 13—17 441, 5—7	9, 3 148, 5 262, 4 339, 18 441, 8
Sonntag Judica.	86, 1—3 245, 1—5 365, 1—7 438, 1—6 407, 1—7	260, 1—4 241, 1. 2 366, 1—3 438, 7. 8 402, 5. 6	260, 13 241, 3 366, 15 12 400, 8
Palmsonntag.	73, 1—5 92, 1—5 71, 1—6 81, 1—8	73, 6—8 75, 7—9 78, 1—3 81, 9—11	73, 10 75, 15 79, 1 81, 12
Gründonnerstag.	205, 1—6 (7—10) 197, 1—6 197, 1—6; 7. 8	195, 1. 2 197, 7. 8 204, 1—4	195, 3 200, 8 204, 5
Karfreitag, vormit- tags.	79, 1—7 ¹⁾ 84, 1—7 89, 1—8 79, 1—7	79, 8 84, 8. 9 89, 9—13 95, 1—4	69, 1—3 84, 10 89, 16 79, 8
Karfreitag, nachmit- tags oder abends.	86, 1—3; 72, 1—5 86; 88, 1—8	95, 1—4 93, 1—6	79, 8 93, 7
Ostersonntag.	107, 1—7 ²⁾ 105, 1—7 97, 1—6 112, 1—6 101, 1—5	114, 1—4 105, 8—10 97, 7—9 112, 7—9 113, 1—4	114, 5 105, 19 107, 7 112, 10 113, 7
Ostermontag.	108, 1—5 101, 1—5 109, 1—6	115, 1—4 102, 1—4 2, 1—5	115, 5 165, 1. 2 2, 6
Osterdienstag.	109, 1—8 114, 1—5	102, 1—3 104, 1—3	102, 4 104, 4
Sonntag Quasi- modogeniti.	100, 1—7 106, 1—8 192, 1—7	192, 1—6 193, 1—3 192, 8—12	192, 11. 12 193, 4 192, 13

1) Es sind nur die Nummern für das eigentliche Hauptlied angegeben. Als Eingangslied kann genommen werden entweder Nr. 7 oder 76, 1—4. Anstatt des Glaubens wird Nr. 86 oder 87 gesungen.

2) Am ersten und zweiten Feiertag wird als Eingangslied Nr. 98 gesungen.

Sonn- oder Festtag.	Vor der Predigt.	Nach der Predigt.	Nach dem Segen.
Sonntag Misericordias Domini.	248, 1—7 252, 1—5 198, 1—5 255, 1—6 254, 1—6	248, 8—11 208, 1—4 198, 6. 7 224, 7. 8 375, 11. 12	248, 12 208, 10 198, 9 224, 9 249, 9
Sonntag Jubilate.	105, 1—6 106, 1—5 (—8) 369, 1—6 352, 1—7	105, 12. 13 251, 1—4 98, 1—3 352, 10—13	105, 19 251, 6 107, 7 352, 18
Sonntag Cantate.	128, 1—4 131, 1—3 348, 1—3 351, 1—4	129, 3—5 131, 4—6 348, 4 351, 11. 12	129, 6 131, 7 348, 5 346, 3
Sonntag Rogate.	185, 1—5 265, 1—5 380, 1—6 342, 1—7	185, 6—8 265, 6. 8 361, 1—3 366, 7. 8	185, 9 348, 5 361, 4 342, 8
Himmelfahrtsfest. ³⁾	116, 1—6 118, 1—5 122, 1—6 123, 1—8	117, 1. 2 124, 1—4 122, 7—10 123, 11. 12	117, 3 124, 5 122, 13 123, 13
Sonntag Exaudi.	140, 1—6 365, 1—7 135, 1—6 374, 1—5	366, 9—12 134, 1. 2 135, 7—9 136, 1—3	366, 13 134, 3 365, 7 136, 4
Pfingstsonntag.	132, 1—7 134, 1—3 140, 1—5 141, 1—6	131, 1—3 141, 1—3 140, 6. 7 141, 11. 12	131, 6 141, 13 140, 8 141, 13
Pfingstmontag.	125, 1—7 243, 1—6 (—8) 138, 1—5 128, 1—4	136, 1—3 243, 9. 10 233, 1—5 130, 1—4	136, 1—4 148, 5 233, 6 130, 16
Pfingstdienstag.	130, 1—7 134, 1—3 139, 1—4	130, 10—12 249, 9. 10 2, 1—5	130, 16 127, 6. 7 2, 6

(Schluß folgt.)

Literatur.

Explicacion Concisa del Catecismo Menor del Dr. Martin Lutero.

Traducida del Aleman por el Rev. A. T. Kramer y editada por la Conferencia General de los Pastores Evangelico-Luteranos en la Republica Argentina, pertenecientes al Sinodo Evangelico-Luterano de Missouri, Ohio y otros Estados.

Himnario Evangelico-Luterano.

Tus Pecados Te son Perdonados. La Justificacion del Pecador delante de Dios. Por H. M. Gehrt, Pastor Evangelico-Luterano.

Diese drei Werke sind in Buenos Aires gedruckt und durch unser Concordia Publishing House zu beziehen. Wir haben hier erstens eine Übersetzung ins Spanische von Luthers kleinem Katechismus und seiner Auslegung, wie sie im Schwan geboten wird. Das zweite Büchlein enthält eine Übersetzung von fünf-

3) An Himmelfahrt wie an Pfingsten singt man vor der Epistel als Eingangslied Nr. 119.

undzwanzig Liedern, die meist unserm deutschen Gesangbuch entnommen sind, und eine Gottesdienstordnung. Das dritte enthält eine Abhandlung über die Lehre von der Rechtfertigung. Hiermit legen unsere Brüder in Argentinien uns wertvolle Hilfsmittel in den Schoß, da wir ja auch in unserm Heimatlande so manche Seelen antreffen, die des Spanischen mächtig sind, aber den Weg zum Himmel noch nicht wissen. Wenn wir mit solchen in Berührung kommen, wollen wir an diese Schätze aus Südamerika denken.

Kings and Priests. The "Universal Priesthood of Believers." Presented on the basis of Holy Writ. By *R. H. C. Lenski*. The Lutheran Literary Board, Burlington, Iowa. Price, \$1.00, net. Order from Concordia Publishing House, St. Louis, Mo.

Table of Contents: A Glance at the Titles; The Title-bearers; The Royal Reign and Priestly Sacrifice; Priests and Pastors; Priests and the Book; Priest and School; Priest and Citizen; Kings and Priests — Tears and Blood. We heartily recommend this book to every pastor, for we are assured that every one will be greatly benefited by the reading of its lucid chapters. The material is well arranged. Under the heading "Priests and the Book," which, as the author says, might also read *The Layman and His Bible*, we find these subdivisions: Our Sacred and Priestly Right to the Bible; Every Person Is Responsible to God for His Own Soul; Our Mutual Responsibility; The Effort to Shift the Responsibility; Only One Way to Meet Your Responsibility; Right of Private Judgment; What It Does Not and Dare Not Mean; What Does the Right of Private Judgment Mean? Your Part in Using the Right of Private Judgment.

An Outline of the History of Doctrines. By *E. H. Klotzsche, A. M., Ph. D., D. D.*, Professor of Exegesis and Symbolics in the Western Theological Seminary at Fremont, Nebr. The Lutheran Literary Board, Burlington, Iowa. Price, \$1.75. Order from Concordia Publishing House, St. Louis, Mo.

"In judging this *Outline*, it should be remembered for whom it is particularly prepared," says the author in the preface. He goes on to say that it is intended as a text-book for theological students. But we are assured that any pastor who would make a special study of the history of doctrines might begin with this book, for it opens many avenues for more intensive study to him. The bibliography alone will already serve that purpose.

The House which King Solomon Built for Jehovah. By *G. Wilton Lewis*, Architect, Boston, Mass. The Standard Publishing Company, Cincinnati, O. 14×10¼. Price, \$1.50.

Guided by the data obtained from the Bible and comparing the opinions of other authorities in this particular field, Mr. Lewis here presents his findings in word and in exceedingly well-executed drawings, which will be greatly prized by all who study his book. Prof. M. G. Kyle offers but one criticism in reviewing the book. He says the work of Lewis lacks the Oriental tone.

Hospice Directory. Lutheran Travelers' Welfare Work. Hospice Department, Walther League, 6438 Eggleston Ave., Chicago, Ill. Single copies mailed free of charge upon request; 100 copies, \$5.00.

The laudable efforts of the officers of the Walther League in issuing this complete directory for our Lutheran traveling public, especially for our young people, should be promptly met by our pastors in making use of the information which it supplies, so that our members away from home may find a second home with such as are of the same household of faith. "Helpful suggestions for the traveler and for the hospice worker have also been embodied in the booklet." Removal Notice Cards are obtainable at the same headquarters at one cent a card.